Volume 3 Chicago, Ill., Nov. and Dec., 1926 Number 8 and 9

The Liberal

DECEMBER

"Dimmest and brightest month am I;
My short days end, and lengthening days begin;
What matters more or less sun in the sky,
When all is sun within?"

—Christian Rossetti.

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THE LIBERAL

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

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A YULETIDE GREETING

Most phrases become ineffectual and meaningless with constant repetition. The truth they symbolize becomes trite and unappealing. Yet there is a fine old exception in that expression—"A Merry Christmas and a Happy New Year." Clustering about this old, old wish are myriads of memories. Memories which begin with the earliest recollections of life for somehow we always think much about those early years at Christmas time. In the midst of all the gladness we have solemn moments when we think of other hearts "loved and lost awhile."

The enrichment which comes to life because of this universal expression of "peace and goodwill" immeasurably advances the world upon its way. The universality of the wish elevates the whole of life. The very air at the Yuletide season is vibrant with hope and love.

People act differently. Courtesy is more noticeable. Kindliness is more apparent. Tolerance is more evident. It is more difficult to be vindictive and revengeful. Hate and ugliness are eliminated by substitution. Love and beauty reign. It's Christmas time and our best selves are revealing the sublimities of our natures. If we could only make the spirit of Christmas last! It is only one week from Christmas to New Year's, but it is a whole year from New Year's to Christmas. What a world this would be if the holiday spirit of love and good wishes would linger in our hearts through all the days from New Year's to Christmas!

We wish we could personally express to every friend and member of our church—to our radio audience, and to every reader of these lines our gratitude for all they have done to encourage and inspire us during the past year. The year 1926 will always be an epoch year in our lives. It brought us a beautiful church. It gave us the best year our church has ever known. Old friends have been loyal and staunch, new friends have gladdened our hearts. It has been the happiest year of our ministry. To all of you who have made this possible we express our deepest gratitude. The reciprocal relationships of life are many. We want to be of increasing value to you. We want to help you always. May this be your happiest Christmas and the New Year your best year. For the past we are eternally grateful—we await the future with hope and love in our hearts.

—Grace and Preston Bradley.

A RELIGION FOR THE NEW WORLD

The Digest of An Address by Dr. Francis G. Peabody.

The first mark of an applicable and adequate religion must be a candid sense of Reality; an emancipation from all that is abstract, fictitious, or second-hand, the sifting out of those things which are genuine and real from those which are dubious or superfluous. Much which has passed for religion among its professional expositors is not religion at all, but the intellectual interpretations of religion, or the ecclesiastical inferences from religion. The creeds of the Christian Church, for example, represent the piety

and learning of many centuries directed to the interpretation of the purposes of God and the life of man. Yet none of these statements of opinion about religion express the Reality of religion. One might sincerely believe all the articles of all the early creeds and not be a Christian. For the reality of religion is not disclosed by the way men think, but by the way they live. I am come, said Jesus, not that they may have a correct theology or a firmly organized church, but that they may have life, and life more abundant.

The second mark of a religion fit for the new world will be Simplicity. This does not mean emptiness, meagerness, the absence of beauty and charm. Simplicity means singleness, unity, the opposite of complexity, the escape from discord and division. A straight and uncomplicated way of life is what simplifies religion. When one looks back on the history of religion, it seems as if everything had been done to make that way, not simple and straight, but complicated, tortuous, hard to find. A large part of Christian teaching has been devoted to the announcement of doctrines which no one can understand, and to the multiplication of conditions which are superfluous or fictitious. Religion has been seen in false perspective, with its small elements thrust into the foreground, and the great things hidden behind them. Now, one may still care for the incidentals of faith and worship, but they will not be permitted to crowd out those things which are central. Religious experience will be seen as it really is, with creeds behind character, logic behind life, doctrine behind duty, sects behind service, with the practice of the presence of God in the center of the foreground.

The third characteristic of religion in the new world must be Efficiency — the application of faith to service. The new world will have nothing to do with a religion which is inapplicable to life, or is the possession of a few, or is remote from secular affairs. The religion of the future must make the market place itself sacred. Work itself must be a prayer. Business itself must be holy. Religion must be cherished, not because it is beautiful, but because it is practically effective. Serviceableness must be the test of reality, and loyalty the effect of simplicity. The spiritual battles of the future must be either lost or won by a faith which is without pretence or complication or inefficiency, but real and simple and justified by its works.

Those who have definitely committed themselves to a religion whose aim is reality, whose spirit is simplicity, and whose test is service—even if by their indifference to doctrinal or ecclesiastical tests they are for the present excluded from Christian fellowship — may not unreasonably congratulate themselves that the religion which will survive is likely to exhibit those qualities of permanence for which they, in their modest corner of the world, have so long contended and so willingly accepted isolation and reproach. Men who have accepted the liberal faith complacently, and thought their religious duty fulfilled if they paid their tax for worship and then conducted their own affairs without shame, abruptly discover that they are trustees of a great tradition, responsible for a supreme duty, guardians of a faith which is fit for a new world. To them much has been committed, and from them much will be required.

YE EDITORS GO A TOURING

(Continued from last month)

We were up at four in the morning, and at five we left Geneva; the road for a little distance taking us along the banks of Lake Seneca which we had not even glimpsed the night before, —but now in the stillness and superb beauty of the early morning we saw enough to realize what a large and very lovely lake it is.

A good many miles lay behind us and we had passed through a number of villages before the "tourists camps" began to awaken. We need not have feared over crowded highways, aside from the tourists there was very little driving that day, noticeably less than one would meet on a Sunday in any of our western states. In the east folks go to church in the morning and sit on their porches the rest of the day watching the tourists go by! Most of the farms and nearly every home on both sides the main travelled road through village or town assure tourists they may find lodging and breakfast—signs on gate or fence or post vary in their wording, some inviting over night guests, while others mention "clean beds and cool rooms for the tired traveler," etc. The tourists who carry—en famille—on roadside or Tourists Camps are a class by themselves. We decided they are all moving across country—for surely all their earthly possessions are packed in — on — under — and on top of their cars.

I shall never forget that wholly delightful drive across New York State, with its pretty lakes and small winding rivers, quiet little towns and villages, and the entire country besprinkled with lovely homes, some extremely fine and massive, all excellently well kept, and all with gloriously luxuriant flower gardens — rambler roses were in profusion, trimming fences, arching gates, climbing porches, making a bower even of barns — all of New York State was a veritable rose garden and a joy to behold!

By noon we reached Albany where we had dinner and thoroughly enjoyed a heavy rain storm which cooled the air considerably. The afternoon drive took us thru picturesque country along the Hoosick River and into the Berkshire Hills to Williamstown, Mass., considered the most beautiful town in the Berkshires, with its wide streets and overspreading elm trees. It is the home of Williams College, which was founded over one hundred years ago; also in Williamstown the Institute of Politics is being held every summer during the month of August, bringing to this quiet little New England Village many prominent people from all parts of the world. We drove into Williamstown about six o'clock, and while there are two very fine hotels there we chose one less pretentious because of its spacious lawns adjoining the college campus, its quiet home-like appearance, and indeed, we found it to be exactly that, originally a private home—now catering to the traveling public. "Forget-me-not Inn,"—having once enjoyed its hospitality one would not be apt to forget it! A Sabbath stillness reigned supreme, the streets were quite deserted; as we strolled under the elms twilight came gradually, and the air was sweet scented with perfume of flowers stirred by the rain a few hours earlier; as we paused now and then under a giant elm, to look about, perhaps at a quaintly beautiful old colonial home set in an old fashioned garden, or softly tinted clouds in the evening sky hanging over the peak of the mountains—we thought we had never seen any place so exquisitely peaceful!

Later a church bell broke the stillness sending out on the summer air its call to worship. Fol-

lowing the pealing tones of the bell, we entered a small Baptist Church and remained for service. That twilight walk under the elms will long remain with me, like a benediction at the close of day.

The next morning we started in the most scenic part of our trip, driving over the historic Mohawk Trail. The day was brilliant, sky deep blue overhead, and the clear rain-washed atmosphere made it possible to see a great distance; we were in the best of spirits, and keyed up with delightful anticipation at all we were about to see this glorious day.

Having left Williamstown five miles behind, we drove through North Adams, and here we began to ascend—up—up—up we drove, and a little further on we stopped a few minutes on Hair Pin Turn where we could view New York and Vermont from Massachusetts! The road leads us still higher, we look back at North Adams as if from an aeroplane. Then up we go, this marvelous road ever climbing, bending, for the most part cut out of solid rock, finally a sign (they are omnipresent) tells us we are over 1000 feet above the Hoosac Tunnel. Speaking of signs, I never got so utterly weary of seeing one word as I did of "Socony"—"Socony Land" indeed they seemed to own or to be "squatters" on the whole eastern part of our country! Enormous signs were everywhere in evidence, — on mountain sides—hill tops—in the valley, every few miles of roadside,—one sign stated "Socony Pumps are not far enough apart to worry about." Well — one gets a very fair view between them here and there at any rate! Passing thru Shelburne Falls the road leads us over Shelburne Mountain and presently we are in Greenfield, a busy attractive town. Here we ate luncheon, after which we paid a call to the First Unitarian Church, such an attractive, cozy, artistic little church, its minister —Houghton Page, whom Doctor had met previously, was very kind in his greetings and showed us over the church. Diverging a bit from our general route we drove three miles south, where snuggled in the Connecticut Valley among the hills and mountains lies the prettiest, quaintest most interesting little village in all New England—the Village of Old Deerfield, but—that is a story in itself.

Grace T. Bradley.

(To be continued in next number)

THE ORGAN DEDICATION

Dr. Bradley in his very charming and intimate introduction to our first entirely musical evening in Uptown Temple, gave a short account of the history of the Kilgen Guild, three manuel pipe organ and recited for us something of the esteem and love that was Clarence Eddy's in the musical world. He said that we were indeed fortunate in having Mr. Eddy and Mr. Abernethy as permanent artists in the Church.

The program itself was a well-balanced one, and very modern. Mr. Eddy first played a concert overture in C minor by Alfred Hollins, a highly dramatic and vigorous piece with a very well-contrasted theme. This was immediately followed by Shubert's Ave Maria, arranged by Clarence Eddy. Certainly the organ is the proper vehicle for Shubert's work with its wealth of melody and the changing beauty of its harmonies, and the artistry of the organist created a remarkably emotional effect. This effect was sustained throughout the next four numbers which were "Hymn of Glory" by Pietro A. Yon; "Romance" and net and "The Bells of St. Ann de Beaupre" by Alexander Russell. "Heroic Caprice" by Joseph Bon- The spell was broken suddenly by a fantastic scherzo from the fifth sonata of that famous French organist Alexandre Guilmant, founder of the school which has

done much to keep alive the spirit of counter point in modern music.

Tolstoy often said that he could understand a simple folk song—a sonata or symphony was beyond him. Whenever he would say this, the great humanitarian was not speaking for himself, certainly, for his writings show an exceptional familiarity with all forms of art. He was speaking in his usual manner, for all mankind. All during Mr. Eddy's first numbers, the audience had been deeply moved, but only a few of them knew why. But when he played Boex's "Rustic March" and especially when he played the famous "Russian Boatmen's Song," understanding crept into the hearts of all his listeners. There is a lot of talk lately about the sociological effects of music. Well, that one folk song had already enrolled thousands in the ranks of freedom before the mighty Soviet army was ever thought or even dreamed of. A simple folk song—written to stir human hearts to simple, direct, action. Each tone was a magnet drawing the soul. And when it was over, there was a something in the air—a common fund of human sorrow and a common reservoir of hope which none were too proud to share.

America has no real folk songs, for America is not of one folk but of many. She has a Cosmopolitanism made up of elements from all the world, and yet, in its unified qualities, unlike any one element. Yet there is one element of her intermingling which has suffered much in the amalgamation process and that is the Negro. But music is often wrought out of the suffering of a race. And we have negro folk songs. Some of these Mr. Eddy played in the form of a fantasy by Ernest F. Hawke. His last number was Crigout's powerful Grand Dialogue Chorus.

In the course of the evening Mr. Eddy was assisted by Mr. and Mrs. Abernethy and Mrs. Eddy. Emerson Abernethy (accompanied by Mrs. Abernethy) sang Schumann's "The Two Grenadiers," written to Heine's immortal poem of the same name. After an overwhelming response from the audience he sang "Slow, Horses Slow" and "Why So Pale and Wan." Mrs. Eddy gave two groups of songs, very versatile in character. She has a very rare and lovely contralto voice and fine artistry of rendition. One slow and movingly powerful lullaby which song can no more be forgotten than the memory of such an evening can be erased from our hearts. Let us have more musical evenings in Uptown Temple!

Ruth Ann Hermsdorf.

BOOK CHATS

About the most difficult part of the Christmas time (aside from paying bills) is deciding what to get for our friends and loved ones. For a whole year we have known Christmas was coming. Yet the persistency of the vice of procrastination is so powerful that before we are aware of its nearness we awaken some morning shocked to remember that Christmas Day is "next Saturday" and the purchases have not been made. It is a serious situation. We rack our brains and seriously upset our nervous systems trying to decide on gifts. Haste prevents good judgment. The crowded stores and congested streets are not conducive to Christmas hearts. In despair we finally make decisions only to wish through the following year that we had taken more time and "bought what was really wanted."

Years ago Bert Leston Taylor (B. L. T.) in his "Line O' Type or Two" always conducted a campaign for some weeks preceding Christmas against useless giving. In fact he organized a group which he called the "Society for

the Prevention of Useless Giving" (SPUG) which was very effective. B. L. T. was right. The surest way to make Christmas last is to give a lasting present. My friends and members of my family never have to spend much time in consultation or debate about what to give me. I do not want socks, handkerchiefs,, ties, suspenders, or any of the countless "presents for me." I want books.

I know of no more sensible, attractive, permanent or seasonable gift for one who loves books than a book. Of course, buying a book for another is a great deal like buying them a hat—it is wise to know something about the size of the head. But if you know a person well enough to have it within the proprieties of giving them a present you know sufficiently of their literary tastes to be competent to select a book for them. Books last. They are personal. The word of love inscribed by you on the fly-leaf will be a Christmas Message to your friend which will live the whole of life. I have books in my library containing inscriptions from my friends that are priceless. Yes, there is no better present for those inclined to books than a good book.

P. B.

SEVEN DEADLY VIRTUES

Prof. Charles G. Shaw, of New York University, says that the seven modern deadly virtues are:

1. Speed—steam, electricty and gasoline are whipping us up into a condition in which we think only of getting somewhere else in the shortest time, though, as Ruskin said, we will be as big fools when we get there as when we started.

2. Radio—the ideal of distant communication, though the distant place or person may be of no importance to us whatever.

3. Love—this honorable passion is being kindled and fed as merely erotic feeling.

4. Health—breakfast foods, vitamines, and dental difficulties have become our bugaboos.

5. Complexes—psychology and psycho-analysis form our latest obsession, no home is now complete without its complex.

6. Entertainment—we must be entertained whether we are tired business men or weary satiated women, children in school or students at college.

7. Money—the sign of the time is the dollar sign, fear of poverty is the great American hell.

"THOMAS A. EDISON AND THE PROBLEM OF IMMORTALITY"

A Sermon Delivered Extemporaneously in The Peoples Church, November 7, 1926. Stenographically Reported.

As is almost universally the case when one is announced to speak upon the subject of Immortality, great audiences gather. This morning every seat in this auditorium is taken. People are being refused seats; and the only reason for it, I think, is the interest of the subject, this question of Immortality, probably the greatest question that we can discuss or think about.

I am going to talk about Immortality this morning and at this time because of a recent utterance of one of the world's greatest minds, and, certainly, the world's greatest scientist, Thomas A. Edison. I shall confine the discussion very largely to the specific contribution which Mr. Edison makes to the subject. We will leave it for Easter or some other occasion for a more definite contribution of what I might myself think about it or might believe. But I want to discuss it this morning with the viewpoint of

Edison, the reactions that have come to a great intellect upon this unknowable and unfathomable subject.

In 1910,—I want you to get clearly in your minds these years. In 1910 Thomas Edison described the human brain as a "meat mechanism." This was in 1910. And this is what he said: "Soul? Soul? What do you mean by Soul? The brain? There is no more reason to believe that any human brain will be immortal than there is to think that one of my phonographic cylinders will be immortal."

Now, he was right about that. The brain, like the body is mortal. But the Soul he could not understand is the spiritual thing that controls the brain and put it to work and gives it utterance through speech and pen.

Mr. Edison in 1924, fourteen years after this first statement, said this: "My brain is incapable of conceiving such a thing as a Soul." That is 1924. "I may be in error,—" And that is always the mark of a big mind, to admit that he may be wrong. The bigger the mind is the more they admit they might be wrong, and the respect which you can pay to that type of mind, the mind that admits that it may be wrong, that type of mind is usually a safe mind to follow. The dangerous mind is the mind that says "I am the only one that is right and the rest of you are all wrong." That, of course, makes the religious fanatic.

"My brain is incapable of conceiving such a thing as a Soul. I may be in error. A man may have a Soul, but I simply don't believe in it. What a Soul may be is beyond my understanding."

Now the specific interview which has occasioned my address this morning on the subject of Immortality is in the current number of the "Forum." Mr. Edison reveals an entirely different attitude as regards this whole subject of Immortality.

To begin with, we have to recognize that we are dealing with something which is universal in its range. And there is something about universality that has an element of authenticity. Things that are quite universal can seldom be impeached. Universality has a depth of authenticity that gives it a certain striking authority.

We have in this question of immortality a universality, a universality of indications that command the respect of every thinking individual. We have this universality manifested primarily in its range which extends over the entire history of the human race. The archeologists and the anthropologists and the geologists who are digging into the record life of mankind here and there and everywhere find evidences in rock formations of long since decadent and forgotten places, evidences of this will to project personality into eternity. It is written upon the record of every single racial formation that has ever taken place in the human family. There is no record in the whole anthology of the race where one group ever evidenced an atheism against projected personality.

To the scientific mind that can mean comparatively little, only perhaps a racial characteristic born of superstition and fear and a frenzy at the thought of dissolution, a panic which comes to the mind of a certain organic and psychic quality, the panic that that mind gets at the possibility of death being the end of everything has something to do with the continuity of this projected thought of Immortality in the biological stream of the race. And the more primitive the race manifested itself, the more there were external evidences of all sorts of machinery operating in religious belief by which they sought to court the favor of the gods, that the gods might extend to them immortality or that they might never die.

The universality of the range has certain merit—call it superstition, call it fear, call it paganism, call it idolatry—I care very little what you call it. There is an argument in the universality of the will to continuity that has

been recognized by every philosopher the world has ever known, by the greatest minds that have ever thought about this problem. And when I say great minds, I mean truly great minds; I mean that great range of philosophic gigantic intellects who have been so masterly in their interpretation of life and so definite in their philosophical findings that they alienated themselves by their sheer superiority above all of their contemporaries. I do not mean the type of mind that quotes the Bible to prove anything; I do not mean the type of mind that attempts to prove the question of Immortality by merely quoting a passage from the Scripture.

Why, at the time this country was in the throes of an economic readjustment due to a violation of the principle of human society known as Slavery, the southern pulpit was filled with ministers who proved that slavery was a Bible institution, and to touch slavery was interfering with the sacredness of the Bible. Every student knows—and I am not belittling the dignity of the Bible, but every student knows that you can take almost any philosophy or any theory or any viewpoint or any theological attitude that you want and prove it by the Bible.

Why, why, my friends, do you not read Emerson more in these befuddled days, when we are in a great hour of confusion, and when we are all worried about all things? Why not go back to our own Sage of Concord, this quiet masterly penetrating intellect, Ralph Waldo Emerson? Why, when I get tired with the froth and all of the bubbles and all of the stench of modern theological warfare I go into my study and pick up a volume of Emerson's Essays, the "Oversoul" or "Spiritual Law" or "Nature" or "History" or "Friendship" or "Character." I see them as clearly in my mind this moment as they are now on the walls of my library at home. Just read Emerson. And when I think of all the trouble of today about these things I hear dear old Emerson say "Infallibility, predestination, fore-ordination, baptism, never created one difficulty for a great mind. They are the mumps and measles of the soul."

When I see a man like that and come in contact with that kind of mind making that kind of a statement then I am inspired; inspired as few things inspire.

Now, take the question of Immortality, if we are not to think with our predispositions but with our brains we will get somewhere. You are supposed to think with your brain. But a great many people who think do not think with their brains at all; they think with their racial inheritances. If they are Irish, they think like the Irish. If they are Jewish, their whole intellectual attitude is frequently colored by their racial inheritances. If they are German, they have somewhat of that phlegmatic temperament, a philosophic background of the great Teuton race; they evidence much of the fluidity and flexibility and liquidity of the Latin temperament, if they are Latin and French and Italian and so on.

Now, there can be no great thinking until we cast off our racial inheritances, and think things through with our brains. It does not make any difference whether you are an Irishman or a Jew or a Frenchman or a German when you face a mathematical fact, does it? Three times three is nine, whether you are a Presbyterian, a Methodist, an Irishman or a Roman Catholic or a Jew. When we desire something that is definite in the world of intellectual certainty we must use our brain. There are a lot of people who think you cannot honor God by using your brains; they feel that you only honor God by remaining a third class ignoramus. There are lots of people in the world who follow that. But we can honor God with our brain, and we can learn to think on these questions divorced from our religious associations and inherited traditions.

If I were dependent this morning upon my racial inheritances and my religious predispositions, I tell you frankly and freely I would not be in a free liberal church today. Everything about me appeals and everything in my whole background of my esthetic life appeals to the pageantry and to the dignity and to the beauty of Roman Catholicism. And I say to you very frankly that if I could accept any of the orthodoxy of Christianity I would accept it all. The ultimate expression of the soul and the mind in the heart of the individual who accepts the entirety of the theological plan of life, the plan of salvation, the virgin birth, and all of the Scripture, the infallibility of Jesus, and all of the cardinal doctrines of orthodoxy, all right; I would never stop. I would take it all or none.

The same thing is true of immortality. I am not going to make up my mind on the question of Immortality merely because I have an intuitive sense that I am immortal; I am not going to set it down as a dictator of unimpeachable dogma that because somewhere in my consciousness there is the will to live, because I believe I am an identity, a part of the over-soul of God, and because He stretches out into eternity; because if God is Good He is God in the space-time consciousness just the same as He is in an eternal consciousness. If the characteristic of an Eternity is an attribute of God, that attribute appertains over the whole range of the God-consciousness. God is not something for me between my death and my birth and my brain. There is not any uniqueness or change in His personality. Whatever God is, He is the same yesterday, today and forever. And because of that, my friends, because of that, all of the reactions and changes are of my own individual contribution and not God's. In other words, you are not going into eternity; we are in eternity now.

Now, when we come to this thought, you say "What does a mind like Edison say about that?" Here is a man who all his life has to do with electricity and measurements and formulaes. A man who has spent his whole life in the process of verifications! How I like that word!

Thomas A. Edison, has the imagination of the poet, for every scientist must be a poet. That is some more heresy. But every scientist must be a poet.

There is Thomas Edison, who has spent his life in imagery and romance and poetry, the poetry of the spheres; and all his life he has been in the supreme business of verifying life. An experiment is no good until it is verified. What good are your theories until you can stand up and say they are true? How are you going to say they are true until you have verified them? What is the use of attempting to be dogmatic about our little pet whims?

Now, that is precisely the thing the scientific mind is not. That is why when a man like Edison speaks about Immortality I listen to him.

You remember when I preached last year on Luther Burbank; and you remember how some of the clergymen of the country became panic stricken because Luther Burbank had presumed to speak on the subject of Theology, and they became panic stricken because Luther Burbank made a philosophic utterance! Just as they are panic stricken today because Thomas Edison has said something about Immortality.

I do not know in the last analysis any better place to go to find out what life is and is not than into the laboratory.

The scientific attitude of mind is an attitude of mind that is not swayed by your death-bed stories and your Mother-home heaven and palaces; the scientific attitude of mind is usually an attitude of mind of extreme courage, for it takes courage to be in the minority; it takes courage to look at life in terms of facts.

My position is that when a man of the character of Thomas Edison reorganizes his previous theories on the subject of Immortal-

ity that the doctrine of immortality which, I believe in with all my mind, has had a great ally.

You cannot impeach his character, because he has been a true soldier all the way along in his scientific work, hasn't he?

They have ever buffeted him and tried to frighten him; they have hurled malafactions upon him because he would not shout out the ridiculous asininites of our orthodoxy. And he has gone right on playing with the elemental electronic energies of life in the form of electricity. Going right on with his work, sleeping four hours a night, working twenty-hours a day. Why, when Edison is one hundred he will have lived twice as long as some men who died at sixty. He has not spent most of his life in the unconsciousness of sleep. A man of uch peculiar structure that he is defying some of the very laws that he knows most about to his own advantage. That is some more heresy too.

You cannot impeach Thomas Edison's character as a scientist and as a thinker.

Now, how far does Edison go?

Edison simply says this: "It is very difficult to make a statement on the subject of Immortality because we have no data."

Well, you would expect that from a scientist, wouldn't you?

That irritates me a little sometimes. They always begin with data. "We have no data."

(The Interviewer) Mr. Marshall said "Mr. Edison, what do you mean by data?" He said " I mean this, that the only exact science" —and I am quoting Edison, "the only exact science is the science of mathematics."

"The only exact science is the science of mathematics, and because it is the only exact science it is the only medium by which data can be relied upon."

So, Mr. Edison said, "We want some data."

And immediately some of our friends say "What about our Spiritualistic friends; what about our Theosophists; what about these who are making quests, honestly and sincerely laboring to penetrate this mystery, seeking and trying to discover the ultimate and the absolute? What about them?"

Edison dismisses any attempt to explain Immortality in terms of Mortality.

Now, the scientists and the thinkers in this audience will react and ask: How can the consciousness of Mr. Edison ever develop a theory of Immortality if he cannot use the element of Mortality?

Let us dismiss any thought of personal immortality of the body. Why, the most of us are so tired and the most of us are so anxious and the most of us have suffered so much from the bodies that we carry through life we do not care if we never see them again; when the thing is all over, we are glad of it. The idea that they are to be resurrected into some ethereal inexplicable condition or something of individual immortality of the body we dismiss at once. That is my own opinion, and I am not speaking for this Church nor am I speaking for you.

Mr. Edison comes to the idea that you cannot interpret Immortality on any sensible basis in terms of that which exists in mortality.

It meant nothing to Mr. Edison the result of the work of Sir Oliver Lodge with his son Raymond. In fact, Mr. Edison made this remark when Sir Oliver Lodge made the statement that Raymond, his son, grew teeth in the spirit world, Mr. Edison immediately remarked that the idea of Immortality was suffering at the hands of its friends.

It would be decidedly unattractive to the most of us if Immortality was simply an elongation of everything that was tangible in mortality.

When this mortality shall put on Immortality there will be a distinctive evolvement from this plane. I believe in the planes and the gradations of the evolution of the soul. You are never one moment alike; you are never one hour alike. This great audience today can never come together

again. This moment is the only moment; this second is the only second we know. Our lives are reverberating and revolving and oscillating through the central life of Immortality, and every moment is a different moment. Every moment is different. And I believe in the gradation and the gradual evolvement of my soul consciousness. That to me is Immortality.

Would I define Immortality for you I should define it in one word, Growth. Growth!

To evolve is the biggest ideal of Immortality.

When I was a boy, a little boy in Sunday School, they used to teach me "I want to be an angel, and with the angels stand; a crown upon my forehead, a harp within my hand." Such a conception is abhorrent to me new.

My friends, the heavens that they have created for us has made the thought of heaven distasteful and unlovely to some. I think what is beyond the grave has but the upward gradation and evolvement toward the ultimate and absolute, which is the heart throb of love. That is Immortality.

And when Thomas Edison dismisses the orthodox theories of Immortality, I cry for my pulpit and a Christian pulpit. Bravo! Thomas Edison, you are thinking one hundred years ahead of the rest of us.

And what a great thing to be ahead of contemporary life! And when he looks far into that future and thinks of Immortality in terms of that, he is making a contribution.

And what does he say? Why, he says that Christ, Buddha, Confucius, and Mohammed have made the great contributions to the ethical impulses of history, but that Christ exceeds them all. In spite of his friends, it is one of the mysteries and one of the things that require explanation, that the personality of Jesus should endure for nineteen hundred years in human history with the machinery that has been largely responsible for keeping him alive. And the surest evidence of that over-soul evolvement is to be found in the fact that the Immortality of the Christ consciousness in the Jesus personality is due to his ultimate concept of the reality of Immortal Love. That is eternal. And because it is eternal it stretches out before the centuries and after these bones have turned to dust or have gone back to a petrified form or are bleaching on the shores of some sea, there shall still go on into the centuries and generations which are yet to come the universal kinship of the Soul with Infinite Love.

My friends, stop worrying about identities. Stop worrying about the size of heaven. It will be plenty big enough. Stop worrying about all of these things that have interfered with the real sublimity of the thought of Immortality. Get the big consciousness and get the big grasp and the big thought.

Now, that we have no scientifi method by which we can determine this thought. The scientist here this morning will accuse me of the very thing that I started out in my sermon to attempt to avoid. "Dr. Bradley" he will say, "you have no data. You are only speaking of your own intuitional reactions. There is no scientific approach to anything which you have said." And that is the thing which Mr. Edison feels defective in the whole theory of Immortality.

Now, what can we expect or anticipate will survive? Certainly not the body. Our idea of Immortality will always be limited by our definition of Soul. And may I tell you in a moment, in a word, what I think the Soul is? I believe that the Soul is the ensemble of the person.

Now, we should get Mr. Eddy, perhaps, our organist to explain to us the word "ensemble." But you know what the word "ensemble" is. You know what it is when applied to music. I believe that is what my Soul is, the ensemble of my personality. And consequently, I like to think that there is an Immortality which is

a psychical achievement. I like to think after I am dead and gone, many many years perhaps, some other voice will speak in this pulpit, in this place, and carry on this great work of Freedom in Religious Thought.

That is a form of Immortality.

I have buried in my heart today the friendships and the loves of many people I have known in this world that have long since ceased to think and breathe and act. That is a form of Immortality. And I am not so sure but what it is the most unselfish form.

Just why should Thomas Edison worry much about Immortality? Hasn't he given the world electric light? Every time you harness electronic energy you harness it with some great contribution of Thomas Edison. He will live in the biological scheme of the race forever, until the stars drop like plastic figs from out the skies. That is a form of Immortality. To have written one book, to have written one poem, to have preached one sermon, to have composed one beautiful piece of music, to have painted one picture of immortal, imperishable beauty, to have given laughter and solace to the heart of some bruised and tired soul—to have done all this is Immortality. For all Goodness is a part of God-ness, and the only Reality ultimately is the Reality of the Supreme Good. And Good is Immortal. And that part of you which has made a contribution to the fineness and the beauty and the joy of life can never die. And the converse is true. You may be walking across a bruised life and a broken heart, and you are going to leave immortality there, just like the other.

To have come to my final moment in life and only know that my fingers can paw and my ears can be filled with the tingle of the gold I gathered: To come to the end of life, and feel that the only contribution that I have made to life is something that has enriched myself! I do not know whether there is a hell or not, but I know this: I can conceive of no greater hell than the hell of Remorse! To come to the end of it all, and not have someone, to whom you have given your life that they may be better and finer because you lived.

Why should I be Immortal?

I know people that are very much worried about Immortality that have never done a decent and honorable thing in this world, let alone what they would do if they had Immortality. I know people that are very much disturbed what is going to happen to them after they are dead that are not very much worried what they are doing while they live.

I believe, as much as I believe I am standing here, that the character of Preston Bradley, in whatever plane is the next one for me to face, will be very largely determined by what Preston Bradley did on this one.

Don't believe, my friends, don't think that your little beliefs are going to straighten this matter out. You can believe in four hundred and eleven different kinds of churches and recite the Apostle's creed like a priest, you can do all these things and the fire of Immortality may burn low in your hearts if you have only lived for self.

Mr. Edison says: Why not spend all the time that we are spending worrying about whether the Soul is immortal in building up a life that will live after we die?

I must stop. I expect to speak on this theme the rest of my life. So come back next Sunday and the next, because there is no end to it. You can never tell where we are going when we get started. I read this morning of the suspicion that certain financiers in America were financing the pilgrimages of the gracious Queen of Roumania. I hope that is not true. And this lovely gracious Queen, I thought, spending all that money! All that money, even though she is a queen, is a little bit foolish!

A little bit foolish, when we have these great big problems to face.

That lovely and gracious Queen

Marie will be in Chicago next week, and I hope we will be fine hosts. But this is Armistice Sunday. A really good Sunday to talk about Immortality, isn't it? For, irrespective of what they were and irrespective of the fact that they had no decisiveness in the conflict, all honor and all hail to those million lads, Russian, French, British, Japanese, American, Italian, German, and Austrian, that are today rotting in their graves because of the hellishness of Greed, but on this Armistice day, this Armistice Sunday I can hear the voice from the Unknown Soldier's graves of the capitols of the world; I hear that voice from Rome, I hear that voice from Paris, I hear that voice from London, I hear from Arlington the voice of the Unknown Soldiers of the world—Immortality?

Why, those boys—and this is more heresy! More heresy! Those boys were not everything, perhaps, that they might have been to meet the standards of the religious fanatics; they may have sworn and drank, but they went down in the battles of Chateau Thierry, Saint Mihiel and all the way down to the Argonne, and they did not ask why! They are dead! They are dead! A million and a half of them! Among them one of our boys, whose father presented that flag to this church. On this Armistice day, dead. They are dead! Oh, a God that could find a hell for men who died like that! Such a god that would merit the hate and the vengeance of every decent heart in the world. Such a god would be a fiend, and against such a god vengeance should be directed. Armistice Day.

To me then Immortality is just the eternal sense of always having a task. That is Immortality.

On this Armistice Day it is very interesting to see when someone comes around that has a tinge of royal blood, who rules because of the accident of birth, we are all excited. As an American citizen, the only royalty I believe will ultimately endure in civilization will be the royalty and the peerage which come from an equalized opportunity; for all people and all races—that will be the ultimate royalty of the world.

And I do not fear to say that I am more interested in the Roumanian peasants than I am the Roumanian queen.

I shall close by reciting to you a little poem that I found which I think says better than Mr. Edison or I or anyone else could say exactly what I mean.

This is beautiful.

I do not fear to let my body down in death to share the life of the dark earth, and lose my own, for Good and God are there, I have so loved all sense of Him, his sweet light of color and of sound, his tangible loveliness and loving might that robes me round; if to that heart, when the hush grows dim, we sink more near, it shall be well; living, we rest in Him; only I fear lest from my God in lonely death I lapse, and the dumb clot lose Him, for God is life, and death, perhaps, is only exile from God.

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REGULAR EVENTS

School of Religious Education—Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday.

Men's Forum—Second Monday evenings, Channing Hall.

The Temple Club—Second and fourth Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

The club has had a most busy and successful month. The various groups under their most efficient chairmen have been active. The departmental and club meetings have been largely attended. The Philanthropic department under the leadership of Mrs. Charles L. Roberts is unusually active as the Christmas season approaches.

Under the chairmanship of Mrs. F. Brockwell and Mrs. H. Friedlander the first monthy dinner was a great success. One hundred and sixty-five dinners were served. These dinners are given every month. The next dinner will be served December sixteenth in Channing Hall.

The luncheon and card party given by Mrs. C. E. Anderson's group was a delightful and remunerative affair.

A Christmas sale and many interesting features will be given the evening of December sixteenth.

The fine programs which have been presented are the best ever offered by the club. Such a splendid spirit of fellowship and culture pervades the club that all of the women of the church who do not attend are missing something of great value. Mrs. J. J. Reynolds, the president, Phone Sunnyside 1931 will gladly give information concerning membership, the programs and features of the club work. The following program is yet to be given:—

December 13 — Business meeting, 1:30 p. m. Lecture, Miss Jeanne Rankin, 2:30 p. m. First Woman Member of Congress. Musical selections.

January 10 — Lecture, "The Waking East and the Sleeping West," by James M. Yard, three years editor in China of The China Christian Advocate. Music.

January 24 — Luncheon, 1 p. m. Faye Epperson, Whistling. Ensemble, 2:30 p. m.

February 7 — Lecture "What's New About Russia." Mrs. Anna Louise Strong, relief worker with Quaker Commission, Moscow, Russia.

February 21 — Business meeting 1:30 p. m. Lecture, Dr. Preston Bradley 2:30 p. m. Music.

March 7 — Card Party, 2 p. m.

March 21 — Business Meeting 1:30 p. m. Lecture, Mr. B. C. Roloff, 2:30 p. m. Music.

April 4 — Business Meeting 1:30 p. m. Lecture—Announcement later.

April 18 — Annual meeting, 10:30 a. m. Lecture, Dr. Preston Bradley, 2 p. m. Music.

May 2 — Business meeting 1 p. m. Lecture, announcement later.

May 16 — Card Party 2 p. m.

The Departmental Meetings of the club will be held as usual during the year on the alternate Mondays of the above days. Mrs. Max Riley will have charge of the meetings for half of the season and Mrs. William Herzog for the remainder of the year. Mrs. Herzog will build her programs around current books with a comprehensive review of each. Mrs. Riley's program is as follows:

1. Restriction of Immigration—Mrs. Dalrymple, chairman.
2. Conservation of our Natural Resources — Mrs. Hermsdorf, chairman.
3. Strength and Weakness of Our Public Schools—Mrs. Lee, chairman.
4. Independence of the Philippines—Mrs. Godman, chairman.
5. Is Democracy a Failure? — Mrs. Grunwald, chairman.
6. Achievements of the Federated Women's Clubs—Mrs. Fuchs, chairman.
7. Functions of the Public Library in the Community — Mrs. Schulten, chairman.
8. Censorship of the Movies—Mrs. Riley, chairman.

G. T. B.

MEN'S FORUM

The program of The Forum is given Sunday evenings at eight o'clock in the Main Auditorium of the church. The course opened with a lecture by Dr. Bradley on "Are Science and Religion Ene-

mies?" On the evening of November 21st Dr. Edward S. Steiner of Grinnell College was the speaker. On November 28th Dr. H. C. Herring of Boston and Dr. John A. Lapp of Chicago debated the situation in Mexico. On December 5th Hon. Robert A. Taft of Cincinnati, Ohio, and Hon. Howard P. Castle of Chicago debated on Direct Primaries. On December 12th Dr. Mordecai W. Johnson, President of Howard University, Washington, D. C., will speak on "Social aspect of The Race Problem." On January 30th there will be a debate on the Philippine Islands problem. February 6th Dr. Tehi Hsieh of China will lecture. On February 20th the speaker will be Norman Happood of New York City. On February 27th Will Durant, Ph. D., will lecture and on March 6th Rabbi Stephen Wise will close the course.

THE SCHOOL OF RELIGIOUS EDUCATION

The Church School is growing with every session. The teachers met recently at the home of Ruth Ann Hermsdorf and outlined a course of study for the year. The attendance has been the best in the history of the school. There are classes for all ages and are taught by competent instructors. The sessions begin at 9:30 sharp. Mrs. Eugene Engstrom—a trained kindergarten teacher—holds a story hour for the children during the hour of morning church service. Parents may bring their children and leave them in her care. Recently a family from Racine, Wisconsin, came down to the service and expressed their gratefulness that their young son was so splendidly cared for while they attended the service.

The officers and teachers are now hard at work on the Christmas program which will be given the evening of December 23rd, in Channing Hall. The program is in charge of Miss Doris Van Arlingen. By calling the Church office—Longbeach 6878—information will gladly be given regarding classes, teachers and events. Parents are invited to visit the school and see it in operation.

THE TEMPLE CLUB

The Temple Club is the young peoples group of the church. They have had several interesting meetings during the month and are now busily engaged with the Christmas activities. A dramatic group is now being organized for the purpose of the study and production of plays. They were guests of the Young Peoples Religious Federation of Chicago at All Souls Church Sunday afternoon, December 12th. Tuesday evening, December 14th, Dr. Bradley will lecture in Channing Hall on Lester Cohen's book "Sweepings." The young people of the church and congregation are invited to become members of the Club. At the Dedication meeting of Channing Hall one hundred and fifty attended.

M. B.

CHURCH NEWS

On the first Sunday in November the following persons were received into membership of the Peoples Church:

Miss Sylvia Anderson, 2623 Winnemac Ave.

Dr. Joseph E. Beck, 2551 N. Clark St.

Mrs. Chas. Erwin Beckwith, 4060 Sheridan Rd.

Miss Edith D. Bowman, 4407 N. Winchester Ave.

Mrs. Anna E. Conger, 4711 Malden St.

Mr. John E. DeMott, 4060 Sheridan Rd.

Mrs. Lydia Drake, 4872 N. Paulina St.

Mr. Carl Ellstam, 1948 Farragut Ave.

Miss Maud Ellstam, 1948 Farragut Ave.

Mrs. Selma Ellstam, 1948 Farragut Ave.

Miss Myrtle Engstrom, 2013 Nebraska Ave.

Mr. Everett C. Ettinger, 208 S. LaSalle St.

Mr. Fred C. Evers, 2841 N. Troy St.

Mrs. Jeanne L. Fay, 1351 Early Ave.

Mrs. H. Friedlander, 5311 Kenmore Ave.

Miss Mildred D. Geiger, 1662 Juneway Terrace.

Mr. and Mrs. Oscar Goetz, 4410 N. Winchester Ave.

Mrs. Jennie J. Gregory, 724 Roscoe St.

Mr. B. M. Hearne, 1039 Hollywood Ave.

Mrs. C. M. Hoof, 832 Argyle St.

Mrs. Chas. Johnson, 3545 Rokeby St.

Miss Grace Johnson, 3545 Rokeby St.

Mrs. Louise E. Kennedy, 546 Judson Ave., Evanston, Ill.

Mrs. Josephine Leschuck, 3351 N. Springfield Ave.

Mrs. Albert Loth, 506 Fifth St., Wilmette, Ill.

Mr. O. G. Malde, Homewood, Ill.

New Members in November

Mr. Walter B. McBean, 1122 Winona Ave.

Mr. Victor G. Miller, 4861 N. Paulina St.

Miss Alice Montgomery, 806 Lakeside Pl.

Miss Grace Montgomery, 806 Lakeside Place.

Miss Dahner Nordstrom, 6374 N. Hermitage Ave.

Mr. Harry L. Pivnik, 5017 Sheridan Rd.

Mr. Ralph H. Pearson, 6424 St. Anthony Court.

Mr. Clarence A. Rasmussen, 1737 Clybourn Ave.

Mrs. L. W. Rasmussen, 4730 N. Virginia Ave.

Mrs. Anna Real, 5805 Ridge Ave.

Mr. and Mrs. O. P. Rubardt, 2847 McLean Ave.

Mrs. Marguerite A. Schultz. 1351 Early Ave.

Mrs. Emmy Sollitt Sherman, 4438 Greenview Ave.

Miss Claire Sollitt, 4438 Greenview Ave.

Mrs. Mildred Nordstrom Souster, 6374 N. Hermitage Ave.

Mr. and Mrs. W. Clement Stone, 1552½ Juneway Terrace.

Miss Alba Tarson, 1319 Carmen Ave.

Miss Irene Tarson, 1319 Carmen Ave.

Mr. Norman Tarson, 1319 Carmen Ave.

Miss Sally Thompson, 3501 N. Springfield Ave.

Mrs. S. Tinlin, 834 Wellington Ave.

Dr. and Mrs. Fred O. Tonney, 1432 Rascher Ave.

Miss Reka C. Trendell, 2551 N. Clark St.

Miss Lillian E. Waddington, 4657 Beacon St.

Mr. Earl B. West, 5127 Kenmore Ave.

Mr. Roy J. West, 5127 Kenmore Ave.

The first Sunday in December the following were received into membership:

Mr. F. P. Crocker, 1449 Pensacola Ave.

Mr. and Mrs. Eugene DuPont, 1221 Jarvis Ave.

Mr. G. H. Fox, 909 Argyle St.

Miss Leone Hartman, 4707 Malden St.

Mrs. Anna Ludes, 4310 N. Crawford Ave.

Mr. Sidney C. Miller, Hotel Kenmore Annex.

Mr. Rolin B. Organ, 4129 Drexel Blvd.

Mr. Chas. E. Richardson, 720 N. Michigan Ave.

Mr. and Mrs. John F. Whyte, 803 Leland Ave.

Dr. Bradley's calendar for October contains the following engagements: Oct 4, Address Opening Meeting Woman's Club. Oct. 10, Dedication Sunday Peoples Church, morning sermon. Oct. 13, Address Fellowship Dinner New England Congregational Church. Oct. 14, Address Parent Teachers Association, Lake View High School. Oct. 15, Two addresses, Parent Teachers Association Le Moyne School, 3:30 p. m. Annual Banquet, South Bend, Indiana. Oct. 17, Sermon, Peoples Church. Oct. 18, Liberal Ministers' Association City Club. Oct. 19, Annual Banquet, Hennepin Co. Medical Society, Minneapolis. Oct 21, Address Detroit, Michigan. Oct. 24. Sermon Peoples Church. Oct. 26,

Two addresses, afternoon, Ill. Masonic Woman's Association, evening, Young People's Religious Union. Oct. 27, Address Pontiac, Michigan. Oct. 31, Sermon Peoples Church.

Funerals

Oct. 1—Mr. George Sinclair. Interment, Oregon, Ill.

Oct. 4—Mr. Harry H. Bishop. Interment, Rosehill.

Oct. 7—Mrs. Anna S. Rompel. Interment, Graceland.

Oct. 14—Mr. Charles MacMahon. Interment, Rosehill.

Oct. 16—Mr. Peter Terwilliger. Interment, Forest Home.

Nov. 15—Mrs. Maria L. Nelson, Interment, Graceland.

Nov. 26—Miss Cecile Sylvan. Interment, Mt. Israel.

Weddings

Oct. 9—Mr. Edward B. Sickle and Miss Cecille C. Cannon.

Oct. 9—Mr. Otis Gunn Whitehead and Miss Gertrude Ann Linkenhead.

Oct. 9—Mr. Jacob B. Keller and Miss Mollie Sears.

Oct. 16—Mr. Renner E. Mohr and Miss Henrietta Post.

Oct. 16—Mr. L. M. Forkell and Mrs. Helen M. Stewart.

Oct. 25—Mr. Milton C. Neul and Miss Irene Alice Caesrz.

Nov. 13—Mr. Carroll McAfee Byers and Miss Adeline Dorothy Smith.

Nov. 24—Mr. T. S. Wilde and Miss Elsa Ferdina.

Nov. 26—Mr. Charles Foldessy and Mrs. Anna Turtin.

Nov. 29—Mr. Conrad Pistorius and Miss Ellen Colvan.

Dr. Bradley's engagements for the month of November were as follows: Nov. 3, Annual Banquet Chamber of Commerce, Cumberland, Maryland. Nov. 7, Sermon Peoples Church. Nov. 9, Address Manitowoc, Wisconsin. Nov. 10, Address Blair Lodge of Masons, Chicago. Nov. 11, Armistice Day Address, Milwaukee. Nov. 12, Board of Directors' Meeting Chicago Public Library, lecture, Father and Sons' Banquet, Abraham Lincoln Center Chicago. Nov. 14, Sermon Peoples Church, morning, Address Men's Forum, evening. Nov. 15, Address Parent Teachers Association, Glencoe Schools. Nov. 16, Lecture Edgemere Club, Edgewater Beach Hotel. Nov. 17, Lecture, Escanaba, Michigan. Nov. 19, Address Parent Teachers Association Stockton School. Nov. 21, Sermon, Peoples Church. Nov. 25, Union Thanksgiving Service, Peoples Church. Nov. 28, Sermon Peoples Church. Nov. 29, Lecture, Woman's Club.

Are you a subscriber of The Liberal? For one dollar the magazine will be mailed to any address in America. Kindly write Mrs. T. H. Harrison, 941 Lawrence Ave., Chicago.

The church office is open daily. The telephone is Long Beach 6878. All engagements for Dr. Bradley may be made at the office. Mrs. T. H. Harrison is the secretary in charge and will welcome any who desire to know about the church and activities. Members of the radio audience are invited to visit the church and see the beautiful auditorium from which they receive the services. The church is located at 941 Lawrence Ave., just east of Sheridan Rd. It is convenient to all transportation.

Dr. Samuel A. Eliot, of Boston, President of the American Unitarian Association spent an hour in the church on the 18th of October.

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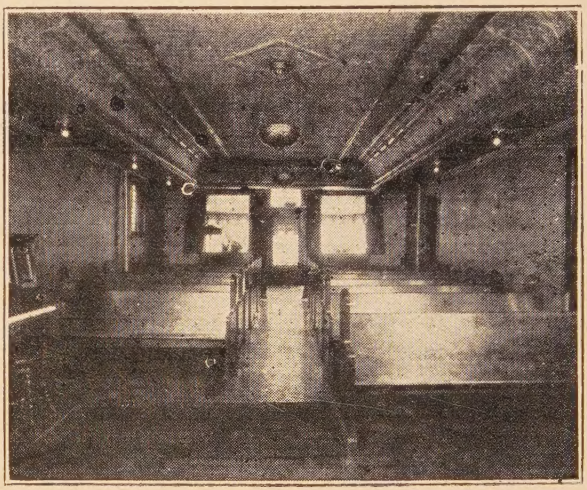

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